



grest body of the church of God? Opposition from the slave-holders was expected. But who expected that most Christians in the northern states, would believe in the misrepresentations of these slaveholders, and the

tion, work is done on the sabbath as on other days? But such is the fact. To what

do they go for information with regard to the plans of the abolitionists? to their opposers, or to their own documents? If they read abolition documents, they do it under the influence

Let an abolitionist tell any stupid Christian what he means by "immediate abolition."

will answer,—Oh, if that be all you mean, then I am  
for immediate abolition as much as you are,—and  
yet, perhaps to the very next man he meets, he  
will speak of the horrors of turning all the slaves  
loose to cut the throats of their masters. The  
slave-holders at the south, and the pro-slavery  
press at the north, *will* misrepresent the views  
of the abolitionists at the north; and in defiance  
of all the disclaimers of the abolitionists, most  
Christians at the north *will* believe these misrep-  
resentations, while at the same time, they acknowl-  
edge that the abolitionists are honest, though de-  
ceived.

that has been said and done against the abolitionists, notwithstanding the shape of an argument has been brought against their principles or plans—nothing to show that there is anything in their doctrines or modes of operation, inconsistent with the gospel or the laws of the land. We have read called after column of newspaper matter, and read the same in the argument. We are called fanatics and incendiaries, and we have done to merit such appellations, no undertakes to show. The publications issued are styled incendiary, tending to excite insurrection among the slaves,—but what is strange no one sentence has ever been quoted to show that such is his character. Abolitionists are condemned unheard. They are shut out from all opportunities to defend themselves. Their views and plans

If they hold a meeting, their doings reported by an enemy will go the rounds of the opposition papers; while their own exposures of their principle and plans, and their own reports of meetings, never find their way into such papers. Who ever saw a full quotation from the writings of the abolitionists in an anti-abolitionist paper? The motto of all who hate the truth, is—The abolitionists shall be condemned unheard; and the multitude of professing Christians join in with the cry—You are incendiaries and enemies of the constitution and laws of your country, and must be silent.

Such a state of things cannot continue. The contest is not between pro-slavery and anti-slavery, but between truth and error,—Christianity

how severe you may think the fault is with abolitionists, it will soon be seen that all this opposition is to anti-slavery truths of the gospel. Already "tincant preachers" are in Mississippi closed with gamblers and incendiaries. Soon the constitution of the Methodist church, must no favor slavery, may be called upon to assume the gear of martyrs for the truth. It is not now safe for northerners to travel in the southern states, and be known as an anti-slavery man. To consolation, we are told that "there is nothing in our institutions and government by which those evils can reform themselves; there is nothing in our laws which can produce a reformation. One of two things must soon take place—The moral sentiment of the country must be corrected, or the country will become a military despotism. And what hope is there that the moral sentiment will be corrected? Has not an immoral influence been for years increasing and spreading over the whole of our country? and is not this influence now fast outgunning all the good influences that we have to exert?" And is it not a fact, that a large amount of the influence of the church, or the subject of temperance and moral reform generally as well as on the subject of slavery, predominates on the side of immorality?

It is now publicly and plainly, because we feel alarmed at our danger,—at the critical position in which we are now placed. The Lord direct us; and overrule all things for his glory.

For the New England Spectator.

**Foreign Paupers and Intemperance.**

It is a well known fact, that the pauperism of the

323 admissions to the House of Industry at South Boston, 150 of whom are foreigners. The admissions of June to the 30th of September, were 431, of whom 100 are Irish, one French, one German, and eight Americans. The present number of subjects in the House is 425, more than three fourths of whom are foreigners. Of the above, 323 are immigrants, more than one eighth of the adults are intelligent.

Will our legislature enact or tolerate laws to lay such a heavy burden on us to support so many hundreds of foreign vagrants? Shut up the grog shops, and have men appointed to see that no work who will not or cannot do it themselves, and our taxes will be lessened thousands of dollars. On the other hand, tolerate these grog-shops, or in other words, pauper makers, and we shall need more and more assistance. Our

law-makers will soon be obliged to make up their minds whether they will regard negroes as citizens, or as mere liberties will be safe.

**Anti-Slavery Documents and the Post Office.**

We see and hear much about the "extrajudicial documents sent in the south by the American Slavery Society." It is very serious people who think it strange that in all the denunciations against the abolitionists, not one word is quoted or said about the contents of these documents. This is carefully kept out of sight. In view of the state of things, the following notice has been extensively inserted in the New York papers—*Examining*—*These documents are the property of the American Anti-Slavery Society, and have been deposited at the post office of the publications issued by the society, subject to the inspection of the post office inspectors. If found objectionable, they can, receive copies, gratuitously, or excepted from the provisions of the act of Congress, passed March 3d, 1879, at the Society's Office, 144 Nassau Street, New York.* These documents were principally the *Journal of the Slave Paper called the Emancipator*, for the purpose of the *Sartoris* with the *Anti-Slavery Reporter*. There were a few other newspapers and tracts. We made there was a few of the newspaper entitled *Human Rights*. No. 10, N. Y. The *Emancipator* and the *Human Rights* publications have been sent into Slave States, within the knowledge of the citizens of those States, and the committee, except to respect the rights of the slave, in then carried out.

the constitution and laws of the United States, and  
consistent with the character of good citizens, were  
signed to excite insurrections among the southern  
slaves. They address not the slave, but his master;  
and in employing the press and the U. S. Mail, to  
address the understanding and the conscience of their  
fellow citizens who hold slaves, they conceive that  
they are but exercising one of the most sacred rights





